113, 143

Chiriguano SF10
Choroti SK8
Mataco SI7
Tehuelche SH5
Caraja SP9
Tucano SQ19
Guarani SM4
Timbira SO8
Araucanians SG4
Paez SC15
Canari SD4
Jivaro SD9
Aymara SF5
Ona SH4
Yahgan SH6

/For information on genic locations based on Streng's diagram of co-ordinates of the blood groups of the natives of South America, see: 4: Hill et al., 8818 Warao, Category 116, pp. 107-114./

4:Bernal Villa--57 E-5 (1952-1953) 1953 SC15 Paez SC15

/221 cont./

793 out the procession. The latter, reeling from chicha and lack
796 of sleep, arrived at the end of the Mass and learned of the
798 decision of the priest, who in addition advised them to save the gunpowder for the procession on the following day. They left. And although they did not march around the church and did not bear on their shoulders the image of the saint, they fired all the firecrackers, the skyrockets, and the fireworks castle to the strains of their native music. The procession was carried out symbolically.

796 The women and the men are dark in complexion and in
142 apparel. At these celebrations it is not unusual to see them
291 dressed in bright colors and brightly colored beads.
301

Bibliography

●113 Bernal Villa, S.—"Mitologia y Cuentos de la Parcialidad de Calderas, Tierradentro /Mythology and Tales from the Parcialidad of Calderas, Tierradentro/," Revista Colombiana de Antropologia, No. 1, Bogotá, 1953, pp. 279-309.

Castillejo, Roberto.—"Ensayo sobre el Desarrollo de la Vivienda en los Departamentos de la Costa Atlantica /An Essay on the Development of the Way of Life in the Departments of the Atlantic Coast/," Revista de Folklore, No. 1, Bogotá, 1952, pp. 129-175.

González, David.—Los Paeces /The Paez/. Unpublished.

Hernández de Alba, G.—"The Highland Tribes of Southern Colombia," Handbook of South American Indians, Vol. 2, Washington, 1946.

4:Bernal Villa--58 E-5 (1952-1953) 1953 SC15 Paez SC15

/221 cont./

/13 Yepes Agredo, S. —"Adivinanzas con Plantas en la Hoya del Cauca /Divination with Plants in the Valley of the Cauca/," Revista de Folklore, No. 6, Bogotá, 1951, pp. 255-287.

5:Bernal Villa--17 .E-5 (1952-1953) 1954 SC15 Paez SC15

/233 cont./

75 713 7. The curer toasts Thunder with the chicha, sprinkling it in the air.

8. The curer washes the patient with a calabash of remedies. He fills up completely the hole that contains the "dirt," sprinkles the remaining aguardiente, and ends the cleansing with some final advice. It is 3:00 or 4:00 in the morning.

All treatment of illness is carried out with this cleansing procedure. That is to say, when the impurity (ptans) has been removed from the body, the health of the patient is restored. The curer combats the ptans. In a sense, the cleansing is a hard fight in which the curer is engaged.

756 755 The tama. The tama is a chonta staff about 40 centimeters long and indispensable for every cure.

While in other cultures the medicine man uses the maraca as an indispensable accessory in the art of curing, viewing it as having a mythical origin and thus a sacred character and magical properties, and while, according to Roth, certain piai of the Guianas use wooden dolls in their conjurations (6), among the Paez this little staff called tama

●[113]

6. Métraux, Alfred. Le Shamanisme Chez les Indiens de l'Amerique du Sud Tropicale /Shamanism among the Indians of Tropical South America/." -- Acta Americana, Vol. II, No. 3, Fondo de Cultura Económica, 1944, pp. 217-218.

755 is used. In Santa Rosa, a curer-sorceress uses in her treat- 756 ments a wooden dolly dressed like the people, received, ac- 532 cording to the informant, from Thunder himself, and called 552 "Soft wind of Thunder."

[773] According to all the evidence, this name is derived from that mythical personage, more precisely that culture hero,

5:Bernal Villa--34 E-5 (1952-1953) 1954 SC15 Paez SC15

/245 cont./

*765 756 783 ● [113]

8. See: "Mitología y Cuentos de la Parcialidad de Calderas, Tierradentro /Mythology and Tales from the Parcialidad of Calderas, Tierradentro/," Revista Colombiana de Antropologia, 1953.

[114] This type of cleansing has not been confirmed by any informant, curer or layman, young or old, male or female, from the Parcialidades of Santa Rosa, San Andrés, Calderas, Togoima, Avirama, or Mosoco.

342 796 *756 [241] Conjuration of the new rancho. To protect their fields from the voracity of wild animals, they build a small rancho. Before occupying it, they perform the following conjuration. The curer blows remedies in the center of the rancho where the hearth will be. He digs a hole and buries shu and shulape. He makes a fire and casts fiundayuskei and bitopiskue into it. He gathers up all the ashes and throws them outside the rancho. He revives the fire again and roasts a green ear of maize, which is given to a dog to eat. If the dog does not die, it is a sign that there is no pest there and the owners can occupy it. In the opposite case they must abandon it. In Santa Rosa the Té eu eats the ear of maize.

This same ceremony is performed upon beginning a house. They give the dog roasted maize since it is not the season for green ears. Then they drink chicha and aguardiente.

*241 *756 E huse uña (clearing-eat). The harvesting of the crops from new clearings must be initiated by the curer. The owner of the field provides coca, tobacco, and aguardiente and invites the curer. The entire family goes to the field.

The té eu prepares a calabash of remedies based on Chayuts, shugues, tayuskei, echiutse, ul fiñ, tatse. He sprinkles the clearing with this. He distributes as many bundles of remedies as there are persons present, for them to chew, to swallow the juice, and to rub their bodies with the remainder.

5:Bernal Villa--37 E-5 (1952-1953) 1954 SC15 Paez SC15

/247 cont./

776 Manuel José Tipo was in Calderas (9). The people tossed
539
●[113]

9. Frazer, Sir James George. La Rama Dorada /The Golden Bough/, Fdo. de Cultura Económica, Mexico, 1951, pp. 33-34.

poison into the lagoon and he had to leave the place in the company of his wife. He went through the air to Santa Rosa, where, upon arriving, he let his wife fall. It killed her. In this parcialidad he was in love with a cacica /female cacique/. He always came to her well-dressed, with a rich bag of chachalacas. The father of the cacica, curious as to how he had killed so many chachalacas, followed him to the montaña and noted that when he undressed he had snakeskin on his back. He was a snake and for this reason caught birds with ease. He told this to his daughter. She, accompanied by a servant girl, set out on the following day for her field of very fertile soil. She had handsome fields of potatoes, cabbages, and onions. Thunder came to visit her. The place began to become a lagoon, and the servant girl warned her mistress of the danger that they were in. She paid no heed. Lucía Kalguesh, the cacica, remained there, living with Thunder. The lagoon was very rough, and Thunder deceived his wives a great deal. Then the puswesh (the stars) came down, cleared the forest around the lagoon, and dug out a drainage ditch for the purpose of /248/ drying it up. Just as they were about to achieve their end, Thunder came out and begged them not to dry up his dwelling. The angry puswesh sewed his mouth and cut off his tongue, for they were too big.

Thunder continued to behave badly, and the curers chased him to another lagoon, without his wife and children.

776 Kallumb. He lives in the springs and in the caves. He is a good spirit. The people say that the Virgin left a roving

5:Bernal Villa--53 E-5 (1952-1953) 1954 SC15 Paez SC15

/260 cont./

754 If a person kills himself in a fall, it is believed that the
[783] sorcerer sent him ptans.
[761] h) To cast a spell on the plantings, they use tobacco, matches, and other remedies with which they are burned and destroyed.

As will be noted, in their enchantments the sorcerers do not use any parts or objects belonging to the victim, such as hair, nails, clothing, etc. Most of the remedies that they use are herbs or objects that have properties noxious to man or can cause him harm.

The sorcerer believes that putting them in contact with the soul or simply with the body produces the desired effects.

754 /261/ Paez sorcery is a clear case of imitative or
789 homeopathic magic, according to Frazer's classic definition. It is "desire dominating the world with instruments born of desire " (10).

● [118] 10. Ponce, Aníbal. Estudios de Psicología /Psychological Studies/, El Ateneo, Buenos Aires, 1947, p. 363.

754 The Paez fear illness and death and live in the fear that
182 the whites may take from them their land, their ranchos, their plantings, that is to say, their very sources of survival.

While the sorcerers attack the customs of a capitalist economy and transculturation openly, the curers protect the community against sickness and against the attacks of individuals or groups, by means of their divinations and their vigorous and constant conjurations. In this sense sorcerer and curer are identical. They protect the community.

683 Punishment of the sorcerers. The sorcerer is feared by
754 the entire population; identified throughout by it, he suffers general enmity; torrents of hatred arise against him, ending most of the time in violent punishment: confinement in the stocks, whippings, dunkings, and even exile.

5:Bernal Villa--57 E-5 (1952-1953) 1954 SC15 Paez SC15

●113

Bibliography

Bernal Villa, S. -- "Mitología y Cuentos de la Parcialidad de Calderas, Tierradentro /Mythology and Tales from the Parcialidad of Calderas, Tierradentro/," Revista Colombiana de Antropología, Vol. 1, No. 1, Editorial Antares, Bogotá, 1953, 279-309.

Bernal Villa, S. -- "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," Revista de Folklore, No. 2, Editorial Antares, Bogotá, 1953.

Hernandez de Alba, Gr. -- "The Highland Tribes of Southern Colombia," Handbook of South American Indians, Vol. 2, Washington, 1946, 915-960.

Pittier de Fabrega, H. -- "Ethnographic and Linguistic Notes of the Paez Indians of Tierradentro, Cauca, Colombia," Memoirs of the American Anthropological Association, Lancaster, 1907.

6: Bernal Villa--115 E-5 (1952-1953) 1954 SC15 Paez SC15

/367 cont./

177 [137] varieties are being introduced, such as "java," for example, which, although the natives call it "wild," they nevertheless praise for its quality and recommend its cultivation.

Such are the general outlines of acculturation in some parcialidades of Tierradentro.

•113

Bibliography

Bernal Villa, S. "Mitología y cuentos de la parcialidad de Calderas, Tierradentro /Mythology and tales from the parcialidad of Calderas, Tierradentro/," Revista Colombiana de Antropología, Vol. 1, Editorial Antares, Bogota, 1953, pp. 279-309.

Bernal Villa, S. "La Fiesta de San Juan en Calderas, Tierradentro /The Fiesta of San Juan in Calderas, Tierradentro/," Revista de Folklore, No. 2, Editorial Antares, Bogotá, 1953, pp. 177-221.

Bernal Villa, S. "Medicina y Magia entre los Paeces /Medicine and Magic among the Paez/," Revista Colombiana de Antropología, Vol. II, No. 2, Editorial Antares, Bogotá, 1954, pp. 219-264.

Dúque Gomez, L. "Problemas sociales de algunas parcialidades indígenas del occidente de Colombia /Social problems of some native parcialidades of western Colombia/," Boletín de Arqueología, Vol. I, Book II, Bogotá, 1945, pp. 185-201.

Guhl, E. "Ambiente Geográfico - Humano de la Costa del Atlántico /Geographical-human environment of the Atlantic coast/," Revista Geográfica, Vol. I, No. 1, Imprenta Departamental, Barranquilla, 1952, pp. 139-172.

6: Bernal Villa--116 E-5 (1952-1953) 1954 SC15 Paez SC15

/367 cont./

113 Hernandez de Alba, Gr. "The Highland Tribes of Southern Colombia," Handbook of South American Indians, Vol. 2, Washington, 1946, pp. 915-960.

?:Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15

Falcón and *Timaná* in an area delimited by the high crests of the Cordillera Central on the west, the snowcapped peak of Huila on the north, the valley of the Páez River on the east, and the region of the Río de la Plata and the Moscopán River on the South (Cieza, 1932, ch. 32), although some groups lived in the valley of the Cauca River bordering the Cordillera on the west (Otero, 1939).

Pijao.—The *Pijao* (*Pinao*) were the strongest and most warlike neighbors of the *Páez*. They inhabited the eastern slopes of the Cordillera Central from La Plata to Ibagué, which included the region of the Río de la Plata and the left side of the Páez River, but extended to near Buga on the western slope of the Cordillera Central. The Páez River formed their frontier with the *Páez* and was their southwestern limit. They extended northward to the territory of the *Quimbaya*, and one of their divisions lived in the Cauca Valley, near Buga. (Simón, 1882–92, vol. 3, ch. 53, p. 330; vol. 4, ch. 24, p. 156; Ordoñez de Ceballos, 1938, chap. 28.) The *Pijao* were bordered on the north by the *Quimbaya* and *Panche*, on the east by the peoples occupying the hot valley of the Magdalena River, on the south by the tribes of the upper Putumayo and Caquetá Rivers, and on the west by the peoples already mentioned and by the *Gorrón* and *Lile*, near the Pacific Ocean. Near them in the Huila Plains were the *Tama*.

SOURCES

Conquest and Colonial Periods.—Acosta (1848), especially for the *Quillacina*; Aguado (1916), an account of the *Pijao*, *Páez*, and *Anabeima* written about 1570 by a Franciscan Friar; Andagoya (1892); Aragón (1930); Arroyo (1907); Belalcázar (Benalcázar) (1936), a letter written in 1549 (see also Jijón y Caamaño (1936–38); Buenaventura (1936); on Belalcázar's itinerary; Castellanos (1852); Cieza de León (1880, 1932); Colección de documentos inéditos relativos al Adelantado Capitán don Sebastián de Benalcázar (1936); Cuervo, A. B. (1894); Descobar (*in* Jijón y Caamaño, 1936–38, vol. 2); Espejo de Variedades (*in* Ternaux Compans, 1840), a soldier's account of 15 years at Quito and Popayán, written in 1575; García Borrero (1935 a, 1935 b), on Huila; Guerra F. (1942), on the *Pasto* and *Quillacinga*; Informe de Misioneros (*in* Cuervo, 1894, sec. 2, vol. 4, pp. 248–78, 500); Jijón y Caamaño (1936–38, 1939, 1940–41); Olano (1910); Ordoñez de Ceballos (1938); Otero d'Costa (1935 a, 1935 *b*); Oviedo y Valdés (1851–55); Piedrahita (1688); Posada (1910); Relaciones geográficas de Indias (1897, vols. 3, 4); Relación del Arzbispo (1910); Robledo (1936–38); Rodriguez (1684); Silvestre (1927), a manuscript dated 1789; Simón (1882–92), accounts written in 1623 and later; Tascon (1938); Velasco (1840, 1841–44).

7:Hernández de Alba E-5,V(no date) 1946 SC15 Paez SC15
Pasto SC 17

Contemporary descriptions.—Albis (1934), describing a visit to the *Andaquí* in 1854; Bollaert (1860); Brisson (1899), good on the *Pasto*; Castellví (1934), on language groups; Castillo i Orosco (1878), on *Páez* language; Censo de la Población de la República de Colombia (1924); Cortés (1919), on the flora; Cuervo, M. C. (1920), on archeology and ethnology; Garganta Fabrega (1942), on coca; Douay (1900), on language; Jiménez (1936), on geography; Ortíz (1935), on the native communities of Jamondino and Males; Otero (1938), on the *Guanaca* and (1939) on languages in the Departamento del Cauca; Pérez (1862), on the geography of Cauca; Pittier de Fabrega (1907), on the *Páez;* Reclus (1893); Thrasher, (1860–61); and Triana (1907).

LANGUAGES

Ever since the chroniclers wrote of the Conquest, the problem of the native languages in this part of Colombia has been extremely complicated. One writer affirmed, "It is certain that there are more languages differing from another than there are leagues in the whole province" (Jijón y Caamaño, 1936–38, 2: 179–82). According to the "Relación de los Sucesos de Pedrarias Dávila," by Governor Andagoya, the Spaniards ascending the Cauca Valley found within 2 leagues east of Cali:

> There are other peoples with a different language from that of the *Lili*. In the ten leagues of the road toward Popayán there is another people of another language . . . toward the other cordillera of the mountains in the eastern part . . . the language of Popayán extends some ten leagues toward the south. And from the top of the mountains toward the valley of Timaná is another different language and ten leagues beyond [from Popayán] from one cordillera to the other there are other different languages all the way to Quito. [Cuervo, 1894, 2:113.]

But modern linguistic studies in this region have classified the languages spoken at the time of the Conquest as follows:

Chibchan family
- *Chibcha-Aruaco* group
  - *Aruaco* subgroup
    - *Andaquí* (Castellví, 1934)
- *Talamanca-Barbacoa* group
  - *Páez* subgroup
    - *Páez, Paniquitá, Quilla*
    - *Totoró, Polindara, Moguez* (*Guambia*), *Coconuco*, and *Guanaco*
    - *Pijao, Panche, Quimbaya, Pantágora**
- *Cochean* (*Kamsá*) family
  - *Quillacinga* subgroup (Castellví)
- *Tucanoan* family
  - *Pasto* subgroup†

*Castellví, 1934; *Jijón y Caamaño*, 1936; and Otero, 1938.

†Rivet cited by Guerra. Jijón y Caamaño classifies the *Pasto* or *Cheiyar* language in the *Talamanca-Barbacoa* group of the *Chibchan* family.

8: Bernal Villa--36 E-5 (1953-1954) 1955 SC15 Paez SC15

Bibliography

• 113

Archivo Nacional de Bogota -- "Cartas de contrabando /Contraband Letters/. Vol. XIV: Fols. 228, 229, 230.

Bernal Villa, S. - "La fiesta de San Juan en Calderas, Tierradentro /The fiesta of San Juan in Calderas, Tierradentro/." Revista Colombiana de Folklore, No. 2. Bogotá, 1953, pp. 177-221.

Bernal Villa, S. -- "Economía de los Páez /Economy of the Paez/." Revista Colombiana de Antropología. Vol. III. Bogotá, 1954, pp. 291-367.

Castillo y Orozco, E. del, Vocabulario Páez-Castellano /Paez-Spanish Vocabulary/. Maisonneuve i Cia. Booksellers-Publishers. Paris, 1877.

Hernandez de Alba, Gregorio -- "The Highland Tribes of Southern Colombia." Handbook of South American Indians. Vol. 2. Washington. 1946.